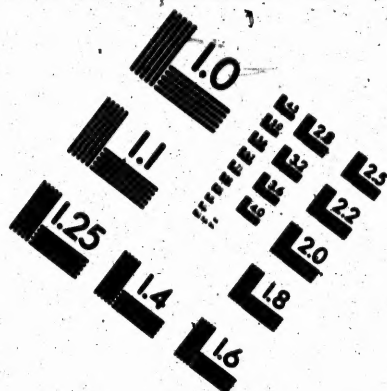
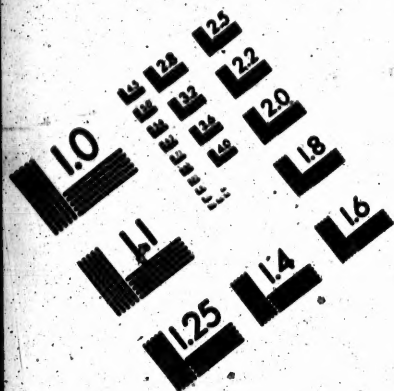




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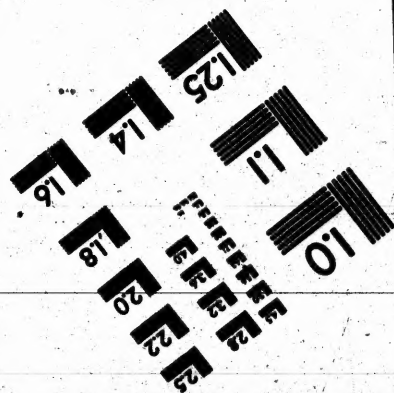
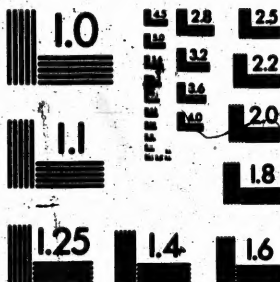
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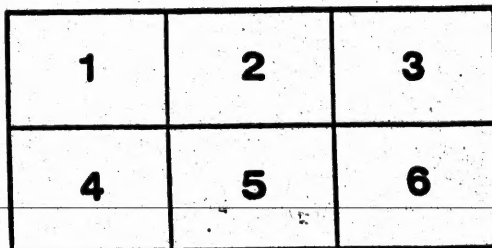
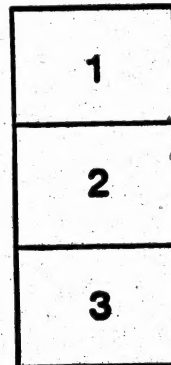
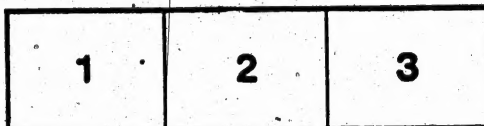
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BAPTISM AND COMMUNION

BY
PASTOR J. R. JACKSON
Kearmore, Ontario

DAVEY & COMPANY

BAPTISM, COMMUNION

AND

PROSELYTISM

BY

PASTOR J. R. JACKSON

KENMORE, ONTARIO

TORONTO:

DUDLEY & BURNS, PRINTERS

1897

INTRODUCTORY NOTICES.

From Prof. A. H. Newman, D.D., LL.D., of McMaster University.

I have examined with some care the following discussion of the Baptist position in relation to the ordinances, and I take pleasure in commending it to the attention of the denomination. Mr. Jackson is a former student of the Theological department of McMaster University, and as such won for himself the high esteem and respect of the Faculty by his diligence in study, and by his clear comprehension of our position as a denomination. Having been brought up a pedo-Baptist he is admirably qualified for adapting his discussion to the needs of such pedo-Baptists as are seeking for new light on the ordinances.

ALBERT H. NEWMAN.

McMaster University,
Toronto.

From Rev. J. P. McEwen, Superintendent of Baptist Home Missions, Ontario and Quebec :

I very heartily recommend Pastor Jackson's pamphlet on Baptism and the Lord's Supper to our churches and pastors. I am sure it will bring help to many an honest seeker after light and truth. Clear thinking and lucid statement, mark every page, indeed I may say, every sentence, of the treatise.

The appeal is always "to the law and to the testimony"; and the "reasoning from the Scriptures" is so fair, forceful and convincing that I sincerely hope the pamphlet may have a very wide circulation.

J. P. McEWEN.

MISSION ROOMS, Toronto.

PREFACE.

The following pages are in part an answer to the question—"Why am I a Baptist?" But they are not by any means the full answer to that question; the matters dealt with being not the *only*, nor even the *principal*, points of difference between us and other Christian bodies; but they are nevertheless the most noticeable, and hence the oftenest assailed.

1. From the earliest days of our history as Baptists until now, we have always stood for the scriptural principle of LIBERTY OF CONSCIENCE. Coercion and persecution in matters purely religious, we hold to be unscriptural and evil. Give a man the word of God, then exhort and persuade him to obey it. To go further than this is to violate and enslave the conscience, which is wrong. Most other Protestant churches have adopted this grand principle, but the Baptists were the first to enunciate it and they have always consistently adhered to it.

2. Absolute SEPARATION OF CHURCH AND STATE is another Christian principle which few others besides the Baptists have yet adopted. Not to speak of the Roman Catholic which is the state Church in many countries, there are Protestant state churches in Switzerland and Germany. In England and Wales the church of England is established by law, and the Presbyterian Church in Scotland. In

> Canada most of the Protestant denominations, except the Baptist, request and receive money from the state treasury to carry on their missionary enterprises. But we have always maintained that "the things of Caesar and the things of God" should be kept separate and distinct.

3. Another New Testament principle which Baptists hold is the entire COMPLETENESS AND INDEPENDENCE (UNDER GOD) OF EACH SEPARATE CHURCH or congregation. "The Baptist Church of Canada," (meaning by that all the Baptist churches in Canada combined) is an unscriptural expression, which Baptists do not use. "The Presbyterian Church of Canada" and "The Methodist Church of Canada," are unscriptural terms, although employed by the denominations named. The Scriptures speak of "the Church of Christ," and "the Church of God" as a whole, meaning not the sum total of all the churches in a province or in the world, but all the people of God—chosen of the Father, redeemed by the Son, and regenerated by the Spirit; the "general assembly and church of the first-born who are enrolled in heaven." Besides this the individual local church is spoken of, as the church in Jerusalem or Antioch or Corinth; never the church of Judea or Galatia or Macedonia, but rather the *churches* of each country or province. And these several local churches were entirely independent of any control or authority over them from other churches, or from persons outside their own membership. The officers of these churches were called *elders* (or *bishops* or *pastors*), and *deacons*; the duties of the former were chiefly spiritual, those of the latter chiefly secular. These officers exercised no authority

over each other, nor over any other church outside the one in which, and by which, they were appointed.

4. REGENERATE CHURCH MEMBERSHIP is an important Gospel principle which Baptists stand for. In the Acts of the Apostles, and Epistles to the churches, we find this principle constantly insisted on. "They that gladly received the word" and thus became "saints in Christ Jesus," were the only persons recognized as entitled to church membership. If "tares" got in among the "wheat" it was "an enemy—the devil" who had put them there. If there were any "false brethren" in the churches, they were said to have been "unawares brought in." And when their wickedness became manifest the faithful were instructed to "put away the wicked person from among them." But those who admit all children to church membership, or even the children of believers before they are converted, are planting tares and bringing in false brethren—which if done at all in apostolic days, was said to be done *unawares* to God's servants, and to be the work of *the devil*.

These principles, together with those more fully dealt with in the following pages, help to complete the reasons why people should *remain* Baptists who are such already, and why those also should *become* Baptists who are not.

It only remains for me to say, that if Baptist preachers and people were less evangelical, evangelistic and missionary in their doctrines, spirit and habits, than other Christian bodies, I should not remain with them, notwithstanding all the other points in their favor here recounted. But no one will presume to say that they stand second to any in clear apprehension and earnest constant proclamation of *the saving truths of the Gospel* "repentance toward

God, and faith toward our Lord Jesus Christ ; " redemption," " regeneration," and " holiness without which no man shall see the Lord."

It would be grievously wrong, however, to trust or boast in the name of *Baptist* ; we hope and we glory in the name of Christ alone, and only suffer the title " Baptist " because it has come to represent the principles of fidelity to Christ by which we are distinguished from our fellow Christians.

J. R. JACKSON.

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BAPTISM : PART I.

THE SUBJECTS ; or, *To whom should baptism be administered ?*

I. THE MAIN ARGUMENT FOR INFANT BAPTISM EXAMINED.

For several hundreds of years past various religious denominations, comprising the majority of professing Christian people, have maintained the propriety of baptizing infant children. Different arguments are employed to justify this practice, of which the following is probably the strongest: CIRCUMCISION WAS THE RITE OF INITIATION INTO THE ANCIENT CHURCH OF GOD, AND IT WAS ADMINISTERED TO INFANTS. THE CHURCH OF GOD IS ONE AND THE SAME IN ALL AGES AND DISPENSATIONS, AND INFANTS HAVE ALWAYS BEEN MEMBERS OF IT. BAPTISM WAS APPOINTED TO TAKE THE PLACE OF CIRCUMCISION AS THE INITIATORY ORDINANCE, THEREFORE INFANTS ARE NOW ENTITLED TO BAPTISM THE SAME AS THEY FORMERLY WERE TO CIRCUMCISION.

If this position can be clearly proved from Holy Scripture, then it is the solemn duty of all parents and guardians to have the children of their charge baptized in early infancy without fail or negligence, lest they incur a very grave responsibility. On the other hand, if this be not clearly taught in Scripture, and if something entirely different is enjoined, it must be a serious matter to be doing what God has not required at our hands, and neglecting the thing he has commanded. Let us therefore investigate carefully what is the sure and decisive teaching of the Word, and let us be submissive to God's truth and will in all things, whether small or great.

We shall find by examination (1) that circumcision does not correspond in all respects with baptism, (2) that the ancient church of God does not correspond in all respects with the church of Christ as described in the New Testament, (3) that baptism was not divinely appointed to take the place of circumcision and did not take its place.

The first record that we have of circumcision, or of the so-called ancient church of God, is found in the book of Genesis, chapter 17. Twenty-four years after Abraham had been called of God out of the land and house of his kindred in Mesopotamia and brought into the land of Canaan, and fourteen years after he had believed the promise of God regarding his seed and it was "counted to him for righteousness," the Lord gave him "the covenant of circumcision," as is fully described in the chapter referred to, (Gen. 17).

We find in verses 10, 12 and 14, that circumcision was appointed for *male* children only, and not for *females* at all; while baptism was appointed for and applied to both males and females without discrimination. The females either were not members of the ancient church, or else they were admitted without any initiatory ceremony. Here then is a striking difference right at the start.

The next point of contrast is, that circumcision was commanded to be performed upon the child at *eight days old*, (Gen. 17 : 12 ; Levit. 12 : 3). It was done by the parents—usually the father, (Gen. 21 : 4), but sometimes also by the mother, (Exod. 4 : 25, 26). It was not done by a priest or minister, nor at the house of God; for neither parent nor child was permitted to go near the house of God until six weeks after the child was born—if it was a *boy*, or twice that length of time if a *girl*, (see Levit. 12). Then in case the child was the first born male, a substitutionary offering was made for him (Exod. 13 : 12-15 ; Numb. 18 : 15, 16), besides the offerings made for the mother: if the child was a *female*, or a male which was *not the first born*, no offering was made for the child, but for the mother only, (Levit. 12).

This is verified exactly in the record of the circumcision of Jesus "when eight days were accomplished," and his presentation with offerings at the temple "when the days of his mother's purification were fulfilled," (Luke 2 : 21-24).

Now all this is very different from anything we find in the New Testament in connection with baptism, different even from the customs of those who practise infant baptism at the present time. Infants are not baptized in their homes by their parents at eight days old, and then at six weeks old brought with offerings to the house of God—as was done in the case of circumcision.

Then another very great difference was this—that none were ever commanded to repent, believe or be converted, in order to be circumcised or admitted to the ancient church, whether they were young or old ; whereas in the New Testament confession of sins, profession of faith, and change of life, were demanded in every case. Of course, as we have already pointed out, Abraham himself was a believer several years before he received circumcision, and it became a "seal of righteousness" to *him* ; but this was nowhere demanded of anyone as a necessary condition in order to be circumcised. "He that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger which is not of thy seed." "In the self-same day was Abraham circumcised and Ishmael his son ; and all the men in his house, born in the house and bought with money of the stranger, were circumcised with him," (Gen. 17 : 12, 26, 27). The males of Abraham's house consisted of 318 full-grown men, besides children, yet they all were circumcised whether they had faith or not, (Gen. 14 : 14 ; 17 : 23). In Genesis 34 we read of the circumcising of the sons of Shechem ; they were grown up men, but no faith or repentance or conversion was demanded of any of them, although one at least was known to be guilty of seduction. In Exodus 12 we learn that the only condition to be complied with by a foreigner who wished to join with the Jews

in the passover or other festivals, was for him and the males of his house to be circumcised; thus uniting themselves with the people of Israel; but no spiritual conversion was insisted on. In the 5th of Joshua we see that all the males of the nation of Israel from the youngest to the oldest were circumcised in a single day, and never a word about the conversion of any of them. How different is all this from Christian baptism where it is required of every one that they previously "repent and be converted that their sins may be blotted out." "*Repent and be baptized every one of you,*" (Acts 2: 38). "Then they that gladly received his word were baptized," (Acts 2: 41). "And *believers* were the more added to the Lord, multitudes both of men and women," (Acts 5: 14). "When they *believed* . . . the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women," (Acts 8: 12).

Another curious contrast between the Old Testament church and the church of Christ as described in the New Testament, comes out in the fact that many who had been circumcised and were full and regular members of the ancient system were refused admission to the new by reason of their impenitent and ungodly state, (See Matt. 23: 7, 8; Acts 5: 13, 14; Titus 1: 10; Heb. 13: 10). While on the other hand a great many more got converted, were then baptized, and entered into fellowship with Christ's disciples, (see Acts 2: 36-42, and 6: 7, etc.). If the old and new were one and the same church, then they joined the one church twice over; and if circumcision was the same as baptism, then they were baptized or circumcised twice over—which many people would call *wrong* to-day.

We see then that the statement is *not true* that the church of God is one and the same in all respects in all ages from Abraham till now; and that baptism must be applied to infants because circumcision was. We have seen difference and contrast all the way along, so far, between the two.

And as regards the assertion that infant baptism was appointed to take the place of circumcision, there is not a word of Scripture anywhere to prove it, while there is the most distinct and decided testimony against it. In the 15 of Acts, nearly twenty years after Jesus had ascended, we find circumcision continuing the same as from the first, not only among the unconverted Jews but the converted ones as well. Although they were baptized on profession of their faith in Christ, they circumcised their male children the same as ever. Then the question arose as to whether circumcision should or should not be extended to the Gentiles also, and made binding on them as well as on the Jews. The discussion of the question by a great council at Jerusalem is recorded in the 15th of Acts. It was decided not to impose circumcision on the Gentiles; but there is no mention whatever of baptism having "taken its place," simply because it had not. Then some years later the question was revived again when Paul visited Jerusalem, (see Acts 21). James and the elders came to Paul and said, "Thou seest brother how many thousands of *Jews* there are which *believe*, and they are all zealous of the law. And they are informed of thee that thou teachest all the *Jews* which are among the Gentiles to forsake Moses—saying that they ought not to circumcise their children, neither to walk after the customs." Then James referred to the decision they had come to about the Gentiles in the council, saying—"as touching the *Gentiles* which believe, we have written and concluded that *they* observe no such thing." He also requested Paul to openly deny the charge that he was teaching the Jews to give up circumcision, which he accordingly did. We find that Paul contended strongly against Gentiles being circumcised, saying it would make them debtors to do the whole law, and Christ would profit them nothing; and he would not on any account allow Titus the Greek to be circumcised, (see Ep. to Galatians). But he never opposed the circumcision of a Jew. So far from doing so, when he found a Jew named

Timothy, who had grown up without circumcision, Paul took and circumcised him, and that even after Timothy had been baptized on profession of his faith in Christ, (Acts 16: 1-3).

The natural seed of Abraham are called (1 Cor. 10: 18) "Israel after the flesh." The spiritual seed of Abraham are called (Gal. 6: 16) "the Israel of God." Those who were the natural seed of Abraham by their first birth were entitled to *circumcision* as a token of that earthly relationship, (Gen. 21, 4; Phil. 3, 5). Those who become the spiritual seed of Abraham by the second birth are entitled to *baptism* as a token of this heavenly relationship, (John 1: 12, 13; Gal. 3: 26-29).

Jesus, as a Jew, was circumcised when he was eight days old, and was afterwards baptized when grown up. Paul, as a Jew, was circumcised when eight days old, but was afterwards baptized when he was converted. Many others also were circumcised as Jews when they were eight days old, but were afterwards baptized as Christians, when they repented and believed in Christ. It is quite certain therefore, from these facts, that baptism was not appointed to take the place of circumcision, and did not take its place. They both still hold (so far as the divine appointment is concerned) the place in which they were originally put. CIRCUMCISION was appointed for all the male descendants of Abraham, whether converted or unconverted, and remains unrepealed unto this day, "He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be *in your flesh* for an *everlasting covenant*," (Genesis 17: 13). BAPTISM was appointed for all who are God's children through faith in Jesus, whether they be Jews or Gentiles, throughout all lands and generations. "Go ye therefore and teach (or make disciples or Christians of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you; and lo I am with you always, even unto the end of the world. Amen." (Matt. 28: 19, 20).

A part and pillar of the circumcision argument is the theory that infant baptism is authorised by the "Abrahamic Covenant" in some sort of way. But when looked into it is found to yield no evidence in that direction, but rather the reverse. There were *four distinct promises* included in this covenant with Abraham:—

1st. The land of Canaan as the earthly possession of Abraham's seed, (Gen. 13: 15; and 17: 8). This was literally fulfilled, as recorded in Joshua 21: 43.

2nd. A numerous posterity, his seed to be greatly multiplied, (Gen. 13: 16; and 17: 6). This also was literally fulfilled, as recorded in Deut. 1: 10.

3rd. The Lord would be a God unto him, and to his seed after him, (Gen. 17: 7). If this refers to the *natural* seed of Abraham, then it applies to Jews alone and Gentiles have nothing to do with it. If it refers to the *spiritual* seed of Abraham, then it applies to believers only and infants have nothing to do with it.

4th. In his seed all nations of the earth should be blessed, (Gen. 22: 18). This promised "seed" in whom all nations should be blessed is Christ, as stated in Galatians 3: 16. This promise has been, and is being, fulfilled all through this dispensation. But those who obtain the promised blessing are declared to be believers, who become the spiritual children of Abraham by faith in Jesus, (Gal. 3: 7, 9, 14, 29). Not believers and their unconverted children, but believers individually and only.

These four points comprise the whole of the Abrahamic covenant, and it manifestly gives no countenance whatever in any way to the baptism of infants.

So then we clearly see upon appealing to Scripture, that the chief argument for infant baptism falls completely to the ground, having no real foundation in the Word of God. Why should people continue to practise as a religious ordinance what is not taught in Holy Scripture—wrong still, what is plainly contrary to its teaching, and at the same time ignore and oppose what God distinctly and repeatedly commands?

II. OTHER ERRORS ON THE SUBJECT CORRECTED.

Before concluding our study of the subject we shall briefly notice the few remaining passages and arguments which are used to sustain the baptism of infants; and we shall see, as in the previous inquiry, that they furnish no support for it whatever.

1. "Suffer little children, and forbid them not to come unto me." Matt. 19: 14. It is astonishing that this passage should ever be used in support of infant baptism. The children were not brought for baptism, they did not receive baptism, nor was baptism commanded or spoken of. "Suffer them to *come to me*," He said. Coming to Christ is not baptism, baptism is not coming to Christ, the two are entirely distinct. There is no more reference in the passage to baptism than to the Lord's Supper, and nobody ever proved that it has anything to do with either one. When any soul has come to Christ in childlike humility and faith, then is the time for baptism and communion and church membership—and not till then.

2. "Of such is the Kingdom of Heaven." Matt. 19: 14. This saying of Jesus is supposed by many to indicate that infants are fit for heaven in their natural state, and therefore fit for church membership, and for baptism. Christ says, (Luke 6: 20) "Blessed be ye poor, for yours is the Kingdom of God." Paul says (Eph. 3: 6) that "the Gentiles shall be fellow heirs, and members of the body of Christ." But this does not mean that the poor or the Gentiles are fit for Heaven in their natural state, but by regeneration they become so. In like manner, "Of such is the Kingdom of Heaven," does not and cannot mean that infants are fit for heaven in their natural state, for it would contradict a multitude of passages which plainly teach the opposite, (see Job 14: 4; and 25: 4; Psalm 51: 5; and 58: 3; John 3: 6; Rom. 9: 8; Eph. 2: 3). It merely means that the Kingdom of Heaven is open to children, and composed of children as well as of others. Doubtless those who die in infancy are saved,

but not by baptism, nor by their supposed natural holiness, but by the grace of the Father, the atonement of the Son, and the regeneration of the Holy Ghost.

Even if the passage did imply that infants were fit for baptism and church-membership, we would not be at liberty to grant them these things without instructions from the Lord to that effect. Female infants were doubtless as good and worthy and fit for circumcision (or some equivalent rite) as male infants were, yet it pleased the Lord to appoint circumcision for the males alone. And so, no matter how good and worthy and fit for baptism any infant or every infant may be, it has pleased God to appoint baptism for believers only, and it is better to lay aside our theories and follow his directions. Besides, how strangely inconsistent it is to say that infants are fit for heaven and the church and baptism, but not fit for *communion*, and to exclude them from the Lord's table. Where do the Scriptures say that infants are entitled to baptism and not to the Lord's supper?

3. "He that believeth and is baptized, etc." Mark 16: 16. A popular piece of anti baptist jugglery is the forcing of this passage to support the baptism of infants. The word *is* is tortured into signifying *is already* or *is previously*, so that the "improved" text would run like this—"he that believeth and is previously baptized," thus making baptism to precede believing.* If this is not "wresting the Scriptures" and "handling the word of God deceitfully," it is hard to say what is.

Should any still be so perverse and blind as not to see infant baptism in Mark 16: 16, the screws must be applied again. The passage is made to threaten infants with damnation, and put to quick confusion all disputers. This is done by setting forth two pretended samples of "Baptist Logic;" here is the mode of procedure:—

"1. 'He that believeth and is baptized shall be saved,'
But infants cannot believe;
Therefore infants are not to be baptized."

* See Currie's "Catechism of Baptism," page 47.

2. 'He that believeth not shall be damned,'
 But infants cannot believe;
 Therefore infants shall be damned."*

What is this but wicked trifling? The passage makes no mention of those who *cannot* believe; it has reference solely to those who hear the gospel (v. 15), and believe or disbelieve it (v. 16). Those who *cannot believe*, because of natural inability, are saved without believing—much more without *baptism*. Faith and baptism are plainly joined together in the passage, the faith (not of parents or sponsors but of *the convert*) immediately preceding the baptism. Thus it distinctly supports the baptism of believers, as any intelligent unprejudiced person cannot help but see.

4. "The promise is unto you, and to your children." Acts 2: 39. It is not fair nor right to put asunder what God hath joined together: this is only half the verse, and less than half the truth. The whole verse, together with the one before it, reads as follows.—"Then said Peter unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." There was a twofold *command*—"to repent and be baptized;" and a twofold *promise*—"remission of sins," and "the gift of the Holy Ghost." It was unto "as many as the Lord our God should call"—of the people then and there addressed, and of their children, and of those afar off.

Those addressed were unconverted; for they were bidden to *repent*. The promise would be fulfilled to *them* on condition of repentance—not otherwise. The promise would be fulfilled to *their children* on condition of repentance—not otherwise. It would likewise be fulfilled to *those afar off* on condition of repentance—not otherwise. The apostle did not say "the promise is to you and to your child-

* See McKay's "Immersion a Romish Invention," page 42.

ren without any repentance, therefore let yourselves and children be baptized at once;" and they did not so understand it, as we see from verses 41, 42,—“Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.” The church was a fellowship of believing, praying, steadfast people. No trace of infant baptism here.

5. “Else were your children unclean, but now are they holy.” 1 Cor. 7: 14. In Numbers 18: 17, we read that the offspring of cows, sheep and goats “are holy;” but it does not mean that they are fit for heaven or the church, but only for food and for offering in sacrifice. So with the passage in Corinthians;—neither in the verse quoted nor anywhere in the context is there the slightest mention or hint of baptism or church membership. The apostle is discussing the question as to whether believers and unbelievers already joined together in marriage and family relationship should separate or not. He says no, they should not,—“For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy.” He does not say that the unbelieving husband or wife should be baptized and join the church, nor yet the unconverted children, because of the sanctification thus ascribed to them; but merely that they should not separate from each other, but should live together peaceably in the home, (see 1 Cor. 7: 12-16). No help for infant baptism in this passage any more than in the others.

6. “And were all baptized unto Moses in the cloud and in the sea.” 1 Cor. 10: 2. This is claimed to be an undoubted instance of the baptism of many infants. Let us see.

In the first place, this was not Christian baptism, for it took place 1500 years before Christ was born or Christian baptism was first instituted. Moreover it is plainly stated that they were “baptized unto Moses”—not unto Christ.

In the second place, it was not infant baptism. For although there certainly were infants there, and mothers there—and also “a mixed multitude and very much cattle,” yet neither the mixed multitude nor the cattle are mentioned as baptized, nor the mothers nor the children, but the *fathers* only. So that although they all passed through the sea, only grown up persons spoken of as “fathers” are specified as having been baptized.* They were of sufficient age to make a solemn vow of obedience to the Lord and his servant Moses, and to grievously violate that vow soon afterwards. For we are informed that “with many of them (R. V. *most* of them) God was not well pleased, for they were overthrown in the wilderness.” The support for infant baptism afforded by this passage is therefore purely imaginary. Even were it undoubtedly true that every man, woman, and child of Israel both bad and good, had part in this national baptism (just as all the males of the nation were circumcised at once some years later on), it would establish no rule for us to go by. The natural Israel—“Israel after the flesh,” was but a type of the spiritual Israel—“the Israel of God”; and as *they* became citizens of the natural Israel by literal birth or adoption before receiving the token of that relationship, so *we* should become citizens of the spiritual Israel by a divine birth and adoption through faith in Christ before receiving the token of this new and high relationship. Viewed in any proper way this case contains no warrant for the baptism of infants in the present dispensation.

(As to the *mode* of this baptism, see page 32.)

* Dr. McKay of Woodstock, in his famous pamphlet against the Baptists, speaks as follows of the Red Sea baptism. “It was a real, divine baptism effected in the minds and upon the hearts of the people. The state or condition of the people towards Moses was changed from that of distrust and rebellion into that of confidence and consequent obedience, so that we read, ‘Then the people feared the Lord, and believed the Lord and his servant Moses.’ This change was wrought by the miraculous display of God’s power in or by the cloud and the sea.” This cannot properly apply to infants, yet Dr. McKay holds it to be true of “all—infants not excepted”!

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7. Certain *households* were baptized. This is the weakest argument of all for infant baptism; the instances of household baptism being so strangely few, and no indication of infants being baptized in any of them. In all the four gospels, although great multitudes were baptized, there is not a single case of household baptism; but there is one instance of household *faith* given—the Galilean nobleman of whom it is said, "himself believed, and his whole house," (John 4: 53). Among all the thousands baptized on the day of Pentecost, not one household—although the apostle had said "the promise is to you and your children." Among all the increasing thousands at Jerusalem, still no household. "Howbeit many of them which heard the word believed, and the number of men was about five thousand," (Acts 4: 4). "And believers were the more added to the Lord, multitudes both of men and women," (Acts 5: 14). Among the multitudes in Samaria who turned to the Lord through the preaching of Philip, still no households; "when they believed . . . they were baptized, both men and women," (Acts 8: 12). Nor at Damascus, nor at Lydda, nor Saron, nor Joppa (See Acts 9).

In the 10th of Acts we get the first glimpse of a household baptism. "Cornelius, . . . a devout man and one that *feared God with all his house*." When he and his household were assembled to hear Peter preach the gospel, we read that "While Peter yet spake these words the Holy Ghost fell on all them which heard the word." "Then answered Peter, can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Here is the first case of household baptism; but no baptism of infants, nor the least suggestion of such a thing.

Then after the lapse of ten years or more during which increasing multitudes were being converted, (see Acts 11: 21, and 14: 1, etc.), we come to the next instances of household baptism—in the 16th of Acts, at Philippi, the

capital of Macedonia. There were two such cases in this city; the first was the house of one "Lidia a seller of purple," (vs. 13-15). There is no indication of her having either husband or children, and yet she is brought forward as a witness for infant baptism. There is a distinct account of certain *women* being associated with her, to whom the apostle also preached the gospel. Surely it is more reasonable to regard *these* as her household, than to imagine the presence of husband and children when there is no mention of such, nor any hint of her ever being married at all.

The other case of household baptism at Philippi is that of the jailer. He inquired of the apostles, "Sir, what must I do to be saved? And they said, believe on the Lord Jesus Christ and thou shalt be saved, and thy house. And they spake unto *him* the word of the Lord, and to all that were in his house. And he took them the same hour of the night and washed their stripes and was baptized, *he and all his* straightway. And when he had brought them into his house, he set meat before them, and rejoiced—believing in God with all his house," (vs. 30-34). This requires no further comment or argument, it is plain enough for anybody. They ~~all~~ the ~~whole~~ they all believed and rejoiced, they all were baptized. No infant baptism here.

The next household brought forward to prove infant baptism, is that of Crispus at Corinth. Here is the passage: "And Crispus the chief ruler of the synagogue, *believed* on the Lord with all his house. And many of the Corinthians hearing, believed, and were baptized." (Acts 18:8). This is a distinct declaration of household faith and believers' baptism, giving no shadow of countenance to the baptism of infants—but the very reverse.

The last of the remarkably few instances of household baptism referred to in Scripture is that of Stephanas, in 1 Cor. 1:16. But alas there is no help for infant baptism in the household of Stephanas; for in the last chapter of the same epistle, the apostle says, (vs. 15, 16) that the house

of Stephanas have addicted themselves to the ministry of the saints, and the Corinthian brethren are exhorted to be in submission unto them. Now we know that babies do not addict themselves to ministry and leadership in the church of Christ ; therefore this also is a case of household faith and believers' baptism, the same as all the rest.

Thus we have plainly discovered, by a careful searching of the Scriptures, that all the proofs and proofs for infant baptism are as "the baseless fabric of a vision," are less substantial than a spider's web, even less than nothing and vanity. Let the practice therefore be abandoned by all who regard Jesus as their Lord, and his gospel as their only authoritative guide.

CONCLUDING REMARKS.

In the foregoing treatise we have attempted little else than to expose the unscripturalness of infant baptism ; yet many passages and considerations in favor of the baptism of converts have come before our notice ; these could be greatly extended were it necessary. We shall simply point out two decisive facts on the positive side of the question before concluding this portion of the discussion.

First, the testimony of Scripture in every instance clearly supports the baptism of converts alone. Under the ministry of John those who were baptized confessed their sins and promised amendment of life (Matt. 3 : 6 ; Luke 7 : 29, 30). Under the ministry of Jesus people first became disciples through his teaching, and were then baptized, (John 3 : 22 and 4 : 1, 2). Under the ministry of the apostles it was only and always persons who "repented," who "believed," who "gladly received the word," etc., that were allowed to be baptized (Acts 2 : 38, 41 and 8 : 12 and 18 : 8, etc.). And this agrees exactly with the terms of the "great commission" issued by the Lord after his resurrection, wherein the order is first the preaching of the gospel, next believing in Christ, and then being baptized, (Matt. 28 : 18-20 ; Mark 16 : 15, 16).

Second, the spiritual significance of baptism utterly precludes its fulfilment by an infant, and requires the voluntary obedience of a convert. In the 3rd chapter of Matthew, where the first mention of baptism appears in the Scriptures, it is shown to be a sign of repentance, and an act of righteousness (vs. 11, 15). In Acts 22 : 16, it is a symbol of the washing away of sin ; in Rom. 6 and Col. 2 it is a figure of regeneration, of our becoming "dead unto sin and alive unto God in Christ Jesus" ; in Gal. 3 : 27 it is described as the "putting on of Christ" ; and in 1 Peter 3 : 21 it is said to be "the answer of a good conscience toward God." Baptism certainly is not and cannot be any of these things, nor even the sign of these, in the case of an unconscious infant. But they are all beautifully fulfilled in the case of one who intelligently and voluntarily confesses his sins, and receives Jesus Christ by faith as his Saviour and Lord, and humbly and obediently yields himself unto God.

BAPTISM: PART II.

THE MODE; *or, How should baptism be administered?*

The foregoing part of this pamphlet had reference to the SUBJECTS OF BAPTISM, that is, *who should be baptised?* In the present part we shall consider the MODE OF BAPTISM, that is, *how should persons be baptised?* In the previous part it was shown from the Scriptures that only professing converts ought to be baptized; in this part we shall see that the proper mode of baptism is immersion only.

But, before proceeding directly to a study of the mode, let us first inquire and decide whether water-baptism in any form is now in force or not.

IS WATER BAPTISM STILL REQUIRED?

Many answer NO, but very inconsistently—for they will prescribe water for the sprinkling of infants and call it proper baptism, but at the same time will "forbid water" for the immersion of a convert as unscriptural and wrong. They quote the words

One Lord, one faith, one baptism, Eph. 4 : 5.

This "one baptism" they suppose to be the baptism of the Holy Ghost, and that it does away with the baptism of water altogether. But this is certainly erroneous. The passage is silent as to which is meant. It may mean the baptism of the Holy Ghost as the one baptism which the Lord bestows and we receive; or it may mean baptism in water as the one baptism which the Lord commands and we obey. The most natural and evident meaning of the phrase "one Lord, one faith, one baptism" is that the *one baptism* is a symbolical expression of the *one faith* as to

the death and resurrection of the *one Lord*. In either case it cannot contradict and cancel his plain command in other passages of Scripture.

In the 8th of Acts (vs. 12-17), we read that the Samaritans were first converted and baptized, and afterwards the Holy Spirit came upon them. In the 10th of Acts (vs. 42-48), we see that the Gentiles at Cæsarea received Christ and were baptized with the Holy Ghost at the same time, yet were afterwards baptized with water. "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." In the 19th of Acts (vs. 1-7), the Ephesians who were re-baptized by Paul on profession of their faith in Jesus, afterwards received the Holy Ghost. Thus it mattered not when the baptism of the Spirit came, whether at the time of their conversion or later on, they were in every case required to submit to water-baptism when they had believed in Jesus.

WERE THE APOSTLES BAPTIZED WITH WATER?

Why this question should be asked it is difficult to tell, for it can have no bearing on the subject one way or the other. For even if the apostles were not baptized it would not excuse *us* if we are commanded to observe the ordinance; or if the apostles were baptized, that fact would have no authority over us if we were not commanded so to do. But as a matter of fact there is all the evidence that any reasonable person needs that the apostles *were* baptized. We are distinctly informed that the apostle Paul was baptized, (Acts 9 : 18 and 22 : 16). Why he should be and the others not, it would be hard to explain. We find, moreover, that two of the original twelve were disciples of John before they became followers of Jesus (John 1 : 35-40), and we know that John baptized his disciples. If the remainder of the twelve were converted by the teaching of

Jesus, it is equally certain that they were baptized, for we read in John 3: 22 and 4: 1, that Jesus also required his disciples to be baptized. Here then is the clearest proof that could be desired that all the apostles were baptized—baptized with water as well as with the Holy Ghost. And where is there a particle of evidence to the contrary? But, as we before remarked, it makes no difference either way to us, for if it could be clearly proved that the apostles for some special reason were excused, it still would be *our* duty to obey the Lord's command.

JOHN'S BAPTISM AND CHRISTIAN BAPTISM.

Some will say "water baptism is John's baptism, and John's baptism is not Christian baptism." This objection is often raised by those who call the *Evangelical sprinklings* Christian baptism, who call the *baptism unto Moses in the Red Sea* Christian baptism, who even call *Abrahamic and Mosaic circumcision* Christian baptism. To such people anything and everything is Christian baptism, but that which God ordained and commanded, not in the days of Abraham and Moses, but in the days of Christ, and to which Christ himself yielded obedience, and in turn enjoined upon his followers.

But what is the difference, the whole and only difference between John's baptism and Christ's baptism? Simply this: John's disciples were not baptized in the name of the Trinity, and they believed in a Saviour yet to be revealed. Christ's disciples after his resurrection were baptized in the name of the Trinity—the Father, Son and Holy Ghost, and believed in a Saviour already revealed. But in both cases converts only were baptized, and baptized in exactly the same way. So that in the two main particulars, the *subject* and the *mode*, John's baptism and Christ's baptism were precisely alike. It is only dishonest quibbling, therefore, to object that John's baptism and Christian baptism are

contrary to each other.* Still we are content to let John go if need be, and take Christ himself and his apostles as our guide upon this question, from his resurrection and from Pentecost onward till the Scripture record closes.

PAUL BAPTIZED SO FEW.

But do we not read that the apostle Paul baptized but two or three, and even thanked the Lord on this account (1 Cor. 1 : 12-17)? Does not this prove that baptism was but a trifle in his eyes? It proves nothing of the kind, for he explains the reason, and it is quite different from this. In the first place it was *only at Corinth* that he baptized so few, and that was "lest anyone should say he had baptized in his own name," v. 15; besides this his chief commission from the Lord was "to preach the gospel" rather than baptize, v. 17. Yet he everywhere insisted, as did Peter and the rest of the apostles, that all the converts should obey the Lord and be baptized. This is plain from Acts 16 : 14, 15; Acts 16 : 28-33, and still more decidedly from Acts 18 : 1-10, where we find that all Paul's converts even at Corinth were baptized—the very people that Paul himself baptized so few of. He saw to it that they were all baptized, even though he did not do the work himself, for

* The case of the twelve persons rebaptized by Paul at Ephesus, is supposed by some to discredit and annul the baptism of John. But the proof is insufficient. 1. This is the only instance of any of John's disciples ever being rebaptized, although many of them had become followers of Jesus previous to this. 2. It is more than probable that these Ephesians had never either seen or heard John at all; as they lived nearly 1,000 miles from the scene of his ministry, and they seemed to know little or nothing of Jesus, and the Holy Ghost, although John had spoken much of both. 3. They appear to have been converts of Apollos the Alexandrian, a disciple of John, who had preached at Ephesus shortly before; and who though versed in the Scriptures and fervent in spirit, yet required to have "the way of God more perfectly expounded unto him," (See Acts 18 : 24-26).

The instance really teaches that none but those who have heard and believed the elements of the gospel, are proper subjects for Christian baptism; and thus the baptism of John is discredited and annulled. If it is needful (as in the case in question) to rebaptize those who had been baptized without sufficient instruction, how much more should *others*, who have been baptized without any instruction whatever, be rebaptized when they come to know and believe the truth.

we distinctly read that through Paul's efforts "many (not two or three but *many*) of the Corinthians *hearing, believed and were baptized.*"

ALL THE WORLD AND EVERY CREATURE.

Besides the foregoing facts and testimonies which indicate the permanence of baptism, and of still greater weight than these, we have the marching orders of OUR KING. When he had arisen from the dead, with all authority and power in heaven and earth, he commanded his disciples to go into all the world, to all the nations, to every human creature—to proclaim to them the gospel and make Christians of them, and then baptize them in the name of Father, Son and Holy Ghost. This command is therefore binding *everywhere and to the end of time.*

WHAT THEN IS THE MODE?

Any reader of the New Testament not blinded by bigotry and prejudice, could hardly fail to see that immersion is the mode. We read in the Gospels that John was baptizing in *Enon* near to *Salem* *because there was much water there,* and they came and were baptized;" that many others "were baptized of him in the river of *Jordan*, confessing their sins;" that Christ himself "when he was baptized came up straightway out of the water;" and in the book of Acts that Philip and the Eunuch "went down both into the water," and when the baptism was fulfilled they "came up out of the water" again. We see also in the 6th of *Romans* and end of *Colossians* that baptism is likened to a *burial* of our former sinful self, and a *rising again* to newness and righteousness of life; it is (in figure) the tomb wherein the old man is buried, and the womb wherefrom the new man is born. The language used—both in describing the observance of the rite, and in setting forth its significance—leads unavoidably to the conclusion that *immersion* is the sole form of baptism observed and commanded by our Lord, or anywhere recognized in the word of God.

But so many objections and imaginary difficulties are urged against this view by those who occupy a wrong position, that sometimes earnest Christians are perplexed and mystified and brought to a stand as regards their duty in the matter. Still it must be certain that if God has given a command, that command can be both understood and fulfilled by those for whom it is intended.

WAS JESUS SPRINKLED AS A PRIEST?

It is sometimes stated that Jesus by his baptism was sprinkled, to induct him as a priest under the Mosaic law. This theory displays surprising ignorance of Scripture facts and teaching. There is not a grain of evidence that the priests were sprinkled with water at their induction; they were anointed with oil, and their hands and feet were washed in water, (Exod. 29: 4-7; 30: 18-30).^{*} But Jesus was a priest after the order of Melchisedec and not of the order of Aaron; and "the priesthood being changed there is made of necessity a change also of the law," (Heb. 7: 11, 12); hence the ceremonies connected with the Aaronic priesthood were not observed by Jesus. The Levites—not as separate individuals but as a whole tribe, and only once in all their history—had ceremonial water sprinkled on them, (Numb. 8: 5, 6, 7, etc.); Jesus was not a Levite, however, but of the tribe of Judah, (Heb. 7: 14), and was born hundreds of years after this sprinkling of the Levites had taken place once for all, therefore he could have no part in it in any way. Let any one read carefully the record of the baptism of Jesus, and he will find no mention nor indication of priestly induction ceremonies, nor of the sprinkling of water or any other liquid; but simply of his "coming to Jordan unto John to be baptized of him," of his baptism *in* the Jordan, and his coming up straightway *out* of the water when the rite had been observed; which

^{*}Exod. 30: 18 may possibly denote a washing of the entire body, but certainly of the hands and feet at least, as in chap. 30: 19.

clearly establishes immersion and not sprinkling as the form in which our Saviour was baptized. (Matt. 3: 13-17; Mark 1: 9-11).

THE WORD "IMMERSE" NOT IN THE BIBLE.

Some say because the word *immerse* is not found in the Bible, therefore immersion cannot be the mode. There is no force in this objection. The word "commence" is not in the Bible, but another word is there which means the same—the word "begin." So the word *baptize* as Jesus used it means *immerse* and nothing but immerse; there is abundant proof of this from ancient history and literature, and from modern lexicons and dictionaries,* as well as from the Bible. It does not mean "pour," "sprinkle," "dedicate," "consecrate," nor "purify"; for, while all these ideas are expressed in Scripture, there is a separate and distinct word for each of them—never the word *baptize* in either its Greek or English form. Therefore, wherever we find baptism mentioned or commanded in the Scriptures it is immersion, and immersion only, that is meant.

INCONVENIENCE.

A very weak objection to immersion is that it is sometimes inconvenient, and that the Lord would not command what could not in every case be instantly and easily complied with.

In the first place—God often has commanded things that were inconvenient and that could not be at once fulfilled. When He told Noah to construct the Ark, it could not be instantly or easily performed. When Abraham was commanded to offer up his son on Mount Moriah, he needed to make ready and take a three days' journey before

*Cramer's, Thayer's, and Liddell & Scott's Greek Lexicons; and Webster's, Worcester's, and Funk & Wagnall's English Dictionaries. These leading works, besides various other lexicons and dictionaries, all agree that the original Greek word for BAPTIZE means to wash or dip in water.

he even reached the place. When the Passover was to be observed, a lamb was selected on the 10th day and kept until the 14th before being slain, then the blood must be caught and sprinkled, and the carcase roasted and eaten with bitter herbs, unleavened bread and so forth. Here was inconvenience and delay. Or take the Lord's Supper for example; the bread requires to be baked, and wine procured—often from a distant place. The inconvenience said to be connected with immersion in the Polar regions, attaches to the Lord's Supper equally or even more—for neither bread nor wine is produced nor to be had in these far northern climes.

In the second place—What is quite impossible, whether from absence of the needful elements or from inability of the person to comply, is not required by God. The *dying thief* could not be immersed, so it was not required. He could have been sprinkled but was not, for sprinkling was not baptism, so he died without the ordinance—as others in such circumstances are compelled to do. Christians are commanded “not to forsake the assembling of themselves together,” (Heb. 10: 25); but persons lying helplessly sick cannot fulfil this requirement, any more than to be immersed; and God does not demand it of them while they are so situated. But this is no excuse for those who are well able to obey, but are unwilling to endure a little discomfort or inconvenience for the sake of Him who endured the horrors of the cross on their behalf. The inconvenience may in many cases be a test of love and loyal submission to the Lord.

3,000 IN A DAY AT PENTECOST.

Some maintain that it was impossible for 3,000 to be immersed at Jerusalem on the day of Pentecost—first, for want of sufficient *men* to do the work; second, for want of sufficient *water* to do it in. But there is no real difficulty on either score. There were twelve apostles and seventy

evangelists (Luke 9 : 1, and 10 : 1, and Acts 1 : 15), which makes together eighty-two. They would have no trouble in baptizing 3,000 in a day. Even the twelve alone could have easily performed the task,—for on July 3rd, 1878, at Ongole, *India*, 2,232 were immersed in a single day without undue hardship by six missionaries. Most of the converts and ministers who had part in this event are still alive, though some have passed away.

And as regards sufficient water, we read of the pool of Bethesda (John 5 : 2-4), the pool of Siloam (John 9 : 7), and various other pools wherein there was "much water" (see 2 Chron. 32 : 2-4); and these were common bathing places for the people. Thus all the difficulty disappears at once in the light of Scripture truth.

BAPTISM OF THE HOLY GHOST.

Because the Spirit is said to be "poured out" and to "fall upon" the persons who receive it, many claim that the mode is not immersion. But this notion has no weight at all, unless it can be proved that the Holy Ghost descends in a thin and meagre trickle insufficient to immerse a person. The Scriptures plainly teach the opposite of this. "When the day of Pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled ALL THE HOUSE WHERE THEY WERE SITTING." Acts 2 : 1, 2. Thus they were surrounded, enveloped, immersed in the Holy Spirit, as well as inwardly filled with his presence; they were *in the Spirit* as well as *the Spirit in them*. And to this agree the words of Paul to Titus (chap. 3 : 5, 6), "the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." The baptism of the Holy Ghost is not a stingy dribble, but a liberal complete immersion.

THE TONGUES OF FIRE. ACTS 2 : 3.

The cloven tongues "like as of fire" which sat upon each of the apostles on the day of Pentecost are supposed

by some to be the baptism of fire foretold by John, (Matt. 3: 11, Luke 3: 16). If this be so then none were ever thus baptized before or since that day; and yet the prediction of John was not spoken to the apostles *only* nor *chiefly*, nor *at all*, for they had not then been chosen or appointed. In fact when Jesus promised the baptism of the Holy Ghost to the disciples he never said a word about the baptism of *fire* (Acts 1: 4, 5, 8). The cloven tongues are nowhere called a baptism, they were but a sign of the chief endowment of the Spirit, that of fervent fiery utterance in other tongues—as the verse which follows indicates, “they began to speak with other tongues as the Spirit gave them utterance.” If the cloven tongues decide the mode of baptism, then neither sprinkling nor pouring is correct any more than immersion,—the water must be compacted into the form of a cloven tongue and must sit upon the person’s head. Absurd and foolish as this notion is, there are those who feel compelled to advocate it.

BAPTISM IN THE RED SEA. 1 Cor. 10: 1-5.

This event is appealed to sometimes as a case of “baptism by sprinkling,” but it fails to give evidence to that effect. For although some labor to make out from Psalm 68: 9, that a plentiful rain was falling on them, and from Psalm 77: 17, that the clouds poured out water on them—thus drenching and soaking the poor creatures on their journey through the sea, yet the record in the 14th of Exodus declares distinctly that “the children of Israel walked upon *dry ground* in the midst of the sea; and the waters were a wall unto them on their right hand and on their left.” How could the ground be *dry* and they *dry* if torrents of water were falling on them as they traveled through the sea? The supposition is absurd. The “plentiful rain” of Psalm 68 was sent long after they had crossed the sea, and had marched through the wilderness, and encamped before Mount Sinai; see vs. 7, 8, 9. The

other passage (Ps. 77 : 17, 18), refers to God's judgments on the Egyptians—not the Israelites, for it speaks not only of down pouring waters, but also of arrows, thunders, lightnings, and earthquakes, which were sent abroad to terrify his enemies.

There was neither sprinkling nor pouring on the people of Israel. The baptism (that is the outward form of it) consisted of their being encompassed, shut-in, and buried as it were beneath the surface of the waters. It was but a figurative baptism, foreshadowing the mode and meaning of the New Testament ordinance, Rom. 6 : 3-6. [For the subjects of this baptism see page 17].

SPRINKLING OF CLEAN WATER.

"Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you; a new heart also will I give you, and a new spirit will I put within you," etc. Ezek. 36 : 25, 26.

This passage has no reference to *infants*; for the verses just before and after expressly speak of those addressed as wicked idolaters who have knowingly and wilfully departed from the Lord. Neither has it any reference to *baptism*. For it is God himself who does the sprinkling, and it is not upon the *bodies* but upon the inward *hearts* of men; and the result is that they are cleansed from "filthiness" and "idols," and they receive "a new heart and a new spirit." If this means water-baptism, then it is a regenerating and a saving ordinance; nothing can be plainer; but no true Protestant believes such Romish heresy. The explanation of this passage is found in Hebrews 10 : 22, "Let us draw near with a true heart, in full assurance of faith—having *our hearts sprinkled* from an evil conscience, and *our bodies washed* with pure water." God sprinkles the heart, man washes the body. When God has done his work upon the heart, so that we "draw near to him with a true heart in full assurance of faith," then let us see to it that our "bodies also are washed (that is immersed) in pure water."

NOAH AND MOSES.

A favorite joke against immersion is the fable that Noah and those with him in the ark were sprinkled and their lives preserved, while those outside the ark were immersed and drowned. But like a kicking gun or boomerang this yarn flies back and injures those who use it. The first fact is that Noah and his friends did not get sprinkled, not a drop of water touched them. The second fact is that while those outside the ark were immersed and perished, yet the water "fell upon them"—as did the Holy Ghost at Pentecost and afterwards.

The same with Moses and the Jews in passing through the sea. It is gleefully asserted that the Jews were sprinkled and preserved, while the Egyptians were immersed and fatally buried underneath the waters. But as we have already seen there was no sprinkling of the Israelites at all; and although the Egyptians were immersed it was by water *coming down upon them*. Showing yet again that though the Holy Spirit *comes upon* believers it does not contradict immersion in the least. When the element is above our heads it must come down upon us; when it is below, as in the case of water it usually is, we must go down into it; in either case it is immersion, when there is a complete envelopment as in the instances referred to.

LITTLE AS GOOD AS MUCH.

People of more than average intelligence are sometimes heard to speak in this fashion: "If in the Lord's Supper a small morsel of bread and a slight sip of wine does as well as a full feast, why may not a few drops of water be as suitable for baptism as a great quantity?" Such a query betrays a misunderstanding of the whole question at issue. The validity of either ordinance does not depend on the quantity of the elements used—whether little or much, but upon *how* as performed. In the Lord's Supper the necessary act is the eating of bread and drinking of wine as a memo-

rial of Christ's death; and any quantity which admits of this is sufficient—whether a crumb or a loaf of bread, or a drop or a chalice-ful of wine. In the case of Baptism the Scriptural act is an immersion in water as a symbol of death and resurrection with Christ, Rom. 6: 4, 5. And any quantity which admits of this is sufficient—whether a bath-ful or an ocean. There is no virtue in "much water" beyond what is sufficient for the act which the Scriptures require, an act which sets forth a burial and a rising again, Col. 2: 12.

"WITH" WATER OR "IN" WATER.

It is claimed by some that the expression used by John "baptizing *with* water," instead of "*in* water," proves sprinkling or pouring rather than immersion. This is equal to an admission that "*in* water" would prove immersion and overthrow sprinkling or pouring. What then will be said if it can be shown that *in* water and not *with* water is the true translation? The Greek word *en* occurs *nine* times in the third chapter of Matthew; *seven* times it is translated "in" or "within," and only *twice* "with"—in connection with baptism both times, "baptize *with* water," "baptize *with* the Holy Ghost." Now if "with" is right in these *two* places, it would equally be right in the other *seven*. So that they would read "*with* those days came John," instead of "*in* those days." "Preaching *with* the wilderness," "baptized *with* Jordan," "whose fan is *with* his hand," etc. If it is not correct to have *with* in the places just quoted, neither is it correct to have it in the two places where it refers to baptism, for it is the exact same word (*en*) that the sacred writer used in all the passages referred to. In the margin of the Revised New Testament this error is corrected, and also on the first page of the Appendix, No. ix, so that there it reads "baptize *in* water," and "baptize *in* the Holy Ghost."

But even if "with" were the proper word instead of

"in" it would not prove sprinkling right, nor prove immersion wrong; for we read that the "chaff is burned up *with* unquenchable fire," yet it is *cast into* the fire. The fruitless branches and corrupt trees are burned *with* fire, yet the Word declares that they are *cast into* the consuming element.

"INTO"—"AT OR NEAR TO."

We sometimes hear it affirmed that the expression "into the water" does not mean *into*, but only *at* or *near to* the water. If this be so then the legion of devils did not go *into* the swine, but only *at* or *near* them, and the swine did not go into the sea, but only *at* or *near* it, although we read that they were "choked in the waters and perished." And upon the same theory no saint shall enter into heaven, nor sinner into hell—but go only *near* to either place.

It is said that Jesus "went up into a mountain," but he did not dig beneath the surface of it, therefore "into the water" cannot mean beneath the surface of the water. This reference to Jesus and the mountain does not assist the sprinkling theory; for the passage says he went *up into* the mountain, not merely *at* or *near* it. He went within the borders or limits of the mountain; the same as when we say a man "went out into the field," we do not mean that he was only *at* or *near* the field, but actually within the limits of it. When we say a man went into a city or a house, we do not mean *near* the house or city, but *within* it. We do not mean within the soil or material of the mountain or field or house or city, but only within the walls or limits of it, because we know that the soil or material is commonly a hard and unyielding substance. But when we say "into the water," we mean both *within the borders of it* and also *within the substance of it*, because it is soft and yielding—not firm and solid like the soil of a road or field. We say *into* the darkness, *into* the light, *into* the mist or fog

or smoke, and we always mean that the person or object is enveloped in the substance or quality referred to. Not that the word "into" changes its meaning, but the nature of the substance makes the difference. It is certain therefore that as far as anyone goes "down into the water" he is to that extent *beneath the surface of it*, whether ankle-deep or over-head.

SPRINKLING OR POURING IN THE WATER.

Some again will ask, "may not a person have water poured or sprinkled on his head while standing ankle-deep in water? And may not this have been the mode in Bible times?" Those who sincerely believe in this will act accordingly, of course. But as no one ever baptizes or gets baptized in such a way, this idea is proved to be a silly quibble not believed by any one—not even by those who advocate it. Nobody goes into water now to be sprinkled for baptism; those who go into water get immersed. As it is now so it was in Bible times, they went into the water not to be sprinkled but immersed, to be "buried in the likeness of Christ's death and raised in the likeness of His resurrection."

RIVER OR BAPTISTERY.

The question is sometimes asked: "What Scripture is there for using a tank or baptistery for immersion?" This is almost too childish to take notice of. It would be as sensible to ask: "Where is the Scripture for using a saucer or a bowl or jug or pitcher for sprinkling or pouring?" The *element*—water, and the *mode*—immersion, are clearly revealed in the Scriptures; but we are left to common sense and circumstances as to the vessel or locality in which the rite should be performed. Many were baptized in the River Jordan, many others in the brooks at Enon, many more in the artificial pools or tanks at Jerusalem; it mattered not

where, whether in tank or pond or river, so long as there was sufficient water to immerse them, that burial and resurrection might be thus set forth.

IS IT A SAVING ORDINANCE?

The Methodist catechism* teaches that the sacrament of baptism is both "a *sign* of being cleansed from sin and of becoming a new creature in Christ, and also a *means* whereby we receive the same, and a *pledge* to assure us thereof;" and the Presbyterian catechism teaches that it is an "effectual means of salvation," "the benefits of the new covenant being *represented, sealed and applied*" by it; and the Church of England catechism (as well as the Roman Catholic) teaches that we are hereby made "members of Christ, children of God, and inheritors of the kingdom of heaven." Thus while the three largest Protestant churches agree with the Roman Catholic in connecting salvation with literal water baptism, the Baptists on the contrary have always taught that no man is saved by baptism, but only by the blood and righteousness of Christ, received by faith alone. In fact our teaching always is that no one ought to be baptized until he is already born again and saved by faith in Christ; according to what is written—"Lo, here is water—what doth hinder me to be baptized? If thou believest with all thine heart thou mayest," Acts 8. "Then answered Peter, can any man forbid water that these should not be baptized, who have received the Holy Ghost." Acts 10.

CAN THE MAJORITY BE WRONG?

Many timid people fear to forsake the majority, thinking it safer to be with the popular party, no doubt feeling also that the greatest number are most likely to

*The quotations from the Presbyterian and Methodist catechisms are taken from the statements in general, and will apply to the Lord's Supper as well as to Baptism. The one from the Church of England catechism relates to Baptism exclusively.

be right. And being aware that infant sprinkling is more largely practised than believers' immersion, they are content to follow the multitude without any personal conviction as to which is right or wrong. These people need to be reminded that the majority have usually been on the wrong side in matters of religion. In the days of Christ and the apostles the majority were against the truth, and it has been more or less the case from then till now. There are far more heathens in the world to-day than even nominal Christians, and in the lands of so-called Christendom the great majority are Roman Catholics.

But we are asked—"how can highly educated persons be mistaken?" The "highly educated" were the chief enemies and murderers of Jesus in his day; and many such are haughty, godless, and even infidels to-day. Education is a blessing when sanctified by the Spirit of God, otherwise it is often a calamity and a curse. Education alone may accurately settle many things of a non-religious character, but something more is needed to decide the baptism question, for there is just as thorough scholarship on the one side as on the other—which is proved by the fact that there are no greater schools of learning on this continent than the Baptist Universities of the United States and Canada.

"But do not many good and holy men practise infant sprinkling and oppose the immersion of believers?" They do; but good and holy men have often been mistaken. Wesley and Whitfield were both good men, but they opposed each other on some questions. Milton and Rutherford were both good men, yet they differed widely from each other in some things. Besides, there have been many good and holy men, and highly educated also, who for years have practised infant sprinkling, but have discovered at last that it was unscriptural and wrong, and at great sacrifice and loss

have given it up, and have left the ranks of the majority and joined "the sect that everywhere is spoken against" (Acts 28: 22).

It is not safe therefore to trust in human majorities, nor in human learning, nor even in human goodness, as our guide in this matter. "The testimonies of the Lord are sure, making wise the simple," and the "Spirit of truth will guide into all truth" any who will humbly and prayerfully search the Scriptures.

CONCLUSION.

To sum up:—The word baptism means immersion; the ordinance of baptism signifies the burial of the old sinful man now reckoned dead, and the rising of the new man unto a life of righteousness and true holiness; the administration of baptism in rivers and other places where there was much water agrees with these two facts and confirms them. And all the language of the Bible in regard to baptism favors these conclusions and never contradicts them*. Are we not therefore abundantly justified in defining the ordinance of Christian baptism as **THE IMMERSION IN WATER OF A PROFESSING BELIEVER IN JESUS CHRIST, INTO THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST?** Anything else but this is not the baptism commanded and practised by Christ and the apostles.

If it is still our duty to obey the Lord's command to repent and to believe on Him, then it is our duty still to be baptized, that is immersed, in submission to the same divine authority. If it were essential for salvation no doubt for *love of self* we would observe it—how much more should we hasten to obey for *love of Him* who saves us freely through His death, and commands us to

*We do not overlook the "divine baptisms" (translated "washings") in Hebrews 9, nor the baptisms of vessels, furniture and persons in Mark 16. There is no evidence that these are in any way identical to the baptism here maintained.

confess him in this way before the world. Some will say "it is a little trifling thing"—all the less excuse for not obeying it. Had he bidden us do some great thing we would no doubt have done it, how much more this small thing he demands of us. Regard for so-called little things may seriously affect our position in the kingdom, and our measure of reward in the day of Christ's appearing. Listen to the Master's words—
"And he said unto him, well thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities," Luke 19 : 17. "He that is faithful in that which is least is faithful also in much, and he that is unjust in that which is least is unjust also in much," Luke 16 : 10. "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of Heaven, but whosoever shall do and teach them the same shall be called great in the kingdom of Heaven." Matt. 5 : 19.

COMMUNION.

WHAT MEAN YE BY THIS SERVICE?

People call us "Close Communion Baptists;" but we do not enjoy the title. The term "close communion" was not invented or adopted by ourselves in the first place; but was applied to us by others who observed, but misunderstood our religious customs. Many suppose that we refuse to have communion or fellowship with any other denomination; but this is not the case. To begin with, the ordinance of the Lord's Supper is not a service for Christian fellowship at all. It is not called a "fellowship meeting," nor observed as such in any church or sect that we know of. It is a memorial of the atoning death of Jesus Christ. "This (the bread), is my body which is broken for you;" "This (the wine), is my blood which is shed for you"; "This do in remembrance of me"; "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death, till he come." In partaking of the Supper we gratefully remember Him who loved us and died on our behalf, and set forth our dependence on his death for our life and salvation. Also we have communion with our crucified Redeemer; as it is written, "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?" But the Scriptures nowhere say that the Lord's Supper is for enabling Christians of different churches, or even of any one church, to have fellowship with each other. It is to be observed wholly unto the Lord, and not as a friendly act towards one another, as a social supper in our homes might be. Christian fellowship, however, is

something entirely different. It consists of Christian people conversing and meditating together upon spiritual things; reading and studying, laboring and praying together in the word and work of God. This is Christian fellowship; and Baptist people are always ready to have such fellowship with Christians of every name and creed, whoever and wherever they may be throughout the earth. Of course there may be some individual Baptists who are too narrow and bigoted to have fellowship with other Christians, but these are exceptions; and such exceptions may be found amongst Episcopalians, Presbyterians, and Methodists, as well as Baptists.

But the Lord's Supper, which is quite another matter, is restricted—in regular Baptist churches—to those who not only claim to be Christians, but who have also submitted to baptism on profession of their faith in Christ, as exemplified in the New Testament; this practice is commonly called *close communion*. Most other Protestant bodies now invite to communion the members of all evangelical churches, in compliance with the laws of "modern charity";—the latter practice goes by the name of *open communion*.

A GLIMPSE OF THE PAST.

"Open Communion" so-called is of comparatively recent date, except as exhibited by the earlier Baptists. There was a time when some of the denominations which now talk so charitably were ostracising and slandering one another, and could agree in nothing but to hate and persecute the Baptists even more fiercely than they did each other. Yet in those harsh days most of the people called Baptists were not unwilling to observe the Lord's Supper with Christians of other churches, but they were not invited so to do; and they desired other Christians thus to commune with them, but were ignored,—they were so few and poor, and their pain-

iples so unpopular. This was the case in Switzerland and Germany, in England and Scotland, and even in America before the Revolution. In the days of Bunyan and Roger Williams they were not only refused admission to communion in the great churches of these countries but were denied the rights of citizenship in the nation also.

But the reason why regular Baptists do not now invite all professing Christians to the Lord's table with them, is not because they wish to retaliate for the evil treatment they received in the days of their weakness and obscurity, nor because they are narrow-minded and uncharitable—far from it. If it was *their own* table and not *the Lord's*, and they could do as they pleased about it, they would gladly invite everybody to it, whether Baptists or not, or whether Christians or not. It is *not* therefore any lack of kindly feelings toward our neighbors that stands in the way; had we no higher and safer guide than our own or others' *feelings* we should adopt at once the most open and free communion that could be desired.

THE ORDER OF THE ORDINANCES.

The fact is—the majority of Baptists have come to recognize the principle that if it be the *Lord's* table we should be guided by the Lord's directions in regard to it, not by our own vain reasonings and social sentiments. And we learn from the Scriptures that He appointed two symbolical ordinances to be observed by believers;—*first*, Baptism; *second*, the Lord's Supper. Baptism as well as the Lord's Supper was appointed only for believers; and only those who were baptised (that is immersed in water), at the time of their conversion, were received to the Lord's Supper, or "breaking of bread" as it was also called. (See Acts 2: 38-42). And as we believe that there is divine authority and significance in the *order* as well as in the *form* of the

ordinances, and consequently that they should be kept both in form and order as he delivered them to the saints at the beginning, we do not feel at liberty to invite people to the *second* ordinance while they have not as yet observed the *first*. We are quite unable to find in Scripture any plain statement, or any other indication, that the sprinkling of a baby is proper Christian Baptism; so if a person has not been baptized in a scriptural way we cannot regard him as baptized at all, although of course he may be in other respects a worthy Christian man. Churches which consider the sprinkling of babies true baptism, and of equal authority with the baptism of believers, can quite consistently invite all Christians to the Lord's Supper, whether they were sprinkled as infants or immersed as believers, because they regard them as both equally baptized. But since we are only able to see scriptural authority for the one and not for the other we cannot consistently invite those who are disregarding the first ordinance to join with us in fulfilling the second.* And for the same reasons we count it improper for us to partake of the communion in churches wherein the ordinances are not scripturally observed.

Of course we are aware that these principles are a hindrance to our popularity and progress, from a worldly point of view; and if we esteemed the favor of men more than the word and will of God we should quickly conform our methods to the demands of the public, and invite to the Lord's table "all members of all evangelical churches"—whether baptized or unbap-

* It is not true, however, that we "exclude" or "put out" the members and ministers of other churches who may seek to take communion with us, as is sometimes erroneously reported; we simply do not invite them, as the Scriptures do not warrant us in doing so. On the other hand Baptists have in former times been put out of the churches, and out of the land, and out of the world by their Protestant Brethren, Anglicans and Roman Catholics especially; as witness the burning of Servetus by Calvin, the burning of John Boucher and other Baptists by the Anglican Church, and John Knox's strongly expressed approval of the eternal death.

dead, converted or unconverted. But as long as we regard Christ as our Master and his gospel as our guide we cannot do this.

ARE WE PHARISEES?

Jesus said of the Pharisees that they "laid heavy burdens and grievous to be borne upon men's shoulders, but they themselves would not touch them with one of their fingers." Baptists are called "Pharisaic" in regard to communion, but the reverse of this is true. The Pharisees rejected the truth of God that they might observe the traditions of men; Baptists on the contrary discard utterly the traditions of men, and follow the truth of God through good and ill report. The Pharisees did not themselves fulfil what they required of others; but we only ask of others what we have ourselves complied with. What could be more just and reasonable, as well as scriptural, than this? Our conduct in this matter cannot properly be called uncharitable towards other churches, for we treat our own children no differently,—the sons and daughters of our members are not admitted to communion, even though converted, unless and until they have been baptized on confession of their faith.

CHRISTIAN UNION.

Baptist close communion is said to be a great hindrance to Christian unity. But the evidence of facts is against this theory. The non-Baptist denominations are far more numerous and diverse than those of Baptists, ranging all the way from Roman Catholic to Unitarian and even Universalist, yet they do not unite with each other. The practice of intercommunion tends rather to perpetuate than to remove division, for it sanctions division and disunity as reasonable and satisfactory—even though unscriptural.

tural. The Scripture pattern of a Christian church is found in the book of Acts and the Epistles of Paul. In the end of Acts we find the order to be first the preaching of repentance by the apostles, then profession of conversion, then baptism—then entering into church-fellowship and observance of the Lord's Supper. This was the Apostolic manner of "beginning at Jerusalem." (See Acts 2: 36-42). Among the Gentiles the same order was followed. Take Corinth for example. "Many of the Corinthians hearing, believed, and were baptized," thus constituting "the church of God at Corinth"; then the Lord's Supper was delivered unto them and observed by them. (See Acts 18: 1-8. 1st Corinthians 11: 1, 2 and 11: 23-26). No other order is exemplified or permitted in the New Testament. The Baptists by adhering to the Scripture pattern of church constitution and ordinances, and advising all others to do likewise, are presenting the only true and practicable basis of Christian unity.

NOT VERY "OPEN."

It ought to be observed, however, that other denominations, while censuring the Baptists for their so-called uncharitable views and ways, are in some respects no less exclusive, but even more so. For they not only insist on baptism in some form before communion, but they have each their separate communion table, and communion season, and communion regulations. Some require "confirmation" in addition to baptism as a pre-requisite, some a profession of conversion, others a desire to lead a better life. Some allow the communicants to partake while sitting in their seats, others require them to go forward and kneel at an "altar." Now if it is really "the Lord's table" as it is claimed to be, why should there be an Episcopal, a Presbyterian and a Methodist Lord's table in one small village, as we so often see, with conflicting times of observance?

and conditions of admittance? Why should there be more than one communion table in such a case, with one mode of observance, and all church members united not only in sitting at it, but also in arranging for the holding of it? The Presbyterian makes his own arrangements as to the communion without consulting any other, the Episcopalian and the Methodist do likewise; and not even an announcement of the coming sacrament is sent to other churches, or given out by them. Yet this sort of practice is called "the Lord's table" and "open communion." The only shadow of justification for this claim is the fact that when communion day arrives, a show of liberality is made by inviting the "members of other evangelical churches" who may happen to be present, to remain and partake of the ordinance—which comparatively few ever respond to.

But the most remarkably *close* feature in connection with this so-called *open* communion appears in the fact that the churches which invite the members of other churches to communion with them, at the same time exclude many of their own members from the ordinance. For the visible church-membership of all baptized children is maintained as a right and as a fact by those who practice infant baptism. Why then are they excluded from communion? "Because they cannot receive it intelligently," say some. Can they receive baptism any more intelligently? If they are entitled to baptism they are equally entitled to communion—this is evident whether we appeal to Scripture or to common sense.

It is much better to keep each ordinance in the place of honor in which it was ordained and exemplified by

The practice of infant communion prevailed in the Western Church from the time of Origen, A.D. 204, to the present day. It is the custom of the Eastern churches (Greek, Armenian, Russian, &c.) and is a natural accompaniment of infant baptism. See *Encyclopædia Britannica*, and *Smith's Dictionary of Christian Biography*.

The practice of infant communion prevailed in the Western Church from the time of Origen, A.D. 204, to the present day.

COMMUNION.

the Lord and his apostles. *Baptism* for believers only ; as a confession of faith, and figure of union with Christ in death and resurrection. The *Lord's Supper* for baptized believers only ; as those who are " alive from the dead," and their risen life sustained by the flesh and blood of the Son of God—of which they eat and drink by faith. Then it is the Lord's table indeed, and whether called " open " or " close " communion by men we need not care for we are not responsible.

CONSISTENCY.

Much of the disparagement of Baptists because of close communion seems to be of doubtful sincerity, from the fact that open communion Baptist churches (of which there are many in Great Britain and a number in this country also), are not more prosperous and not less evil-spoken-of than those whose practice is called close communion. Another curious fact is this—that where Baptist churches do invite all others to communion, it is seldom that any but Baptists heed the invitation ; the non-Baptist brethren walk out, the same as do the Episcopalians and Presbyterians when invited to communion by the Methodists ; which indicates that many people desire occasion to find fault far more than they do the privilege of sitting at communion in a Baptist church. If people were really as anxious as they claim to be to obtain our invitation to the Lord's *supper*, would they not cheerfully accept our invitation to the Lord's *baptism*, which is of at least equal authority and importance, and which would remove all difficulty at once ?

Open communion instead of tending towards prosperity, leads to the utter extinction of any Baptist church wherein it is consistently carried out.

JOHN BUNYAN, a great and thoroughly consistent open communion Baptist, in adopting the unscriptural principle of open communion, saw that all who are entitled to a

place at the Lord's table are equally entitled to membership in the church, so he consistently offered both church membership and the Lord's Supper to the unbaptized. The natural result was that in course of time there were none but unbaptized members in the church, and so as a Baptist church it ceased to exist. It is now a flourishing church of another denomination.

CHAR. H. SPURGEON, in order to avoid the suicidal error of John Bunyan, restricted church membership to baptized persons only, but inconsistently extended the Lord's Supper (one of the privileges of membership), to those who were non-members and unbaptized. Thus he saved his church from extinction, but sacrificed both consistency and Scripture.

WIDE-OPEN COMMUNIONISTS (like John Bunyan), who offer church membership and communion to the unbaptized, are unscriptural but consistent—for both these privileges should go together, but not to the unbaptized.

HALF-OPEN COMMUNIONISTS (like C. H. Spurgeon), who offer the communion to the unbaptized, and at the same time restrict church membership to the baptized alone, are both unscriptural and inconsistent—as any one can plainly see.

CLOSE COMMUNIONISTS (like the Baptists of to-day), who offer neither church membership nor communion to the unbaptized, are both scriptural and consistent—and must therefore ultimately triumph.

HERE AND HEREAFTER.

It may be asked, "What are we to do when we get to heaven?—if we cannot commune together *here*, how shall we do *there*?" To this we can cheerfully answer that seeing we have so much sincere and helpful Christian fellowship and co-operation even *here*, notwithstanding all the ignorance and infirmity which attaches to the very best of us, assuredly when we are all glorified and perfected there can be no hindrance to the

fullest and most loving fellowship. There will be no Methodists, Baptists nor Presbyterians, nor any other of the absurd and ludicrous labels that the Kingdom of Christ is now divided and disfigured with. There will be no ordinance of Baptism ; for there will be no sin for it to signify our dying to and rising from. There will be no memorial Supper there ; for it shows forth the Lord's death only "till he comes." Both these symbolic ceremonies will be gone, their significance and usefulness being past and ended ; so that they will serve as bones of contention to the people of God no more.

Meanwhile let every follower of Jesus earnestly "search the Scriptures" to ascertain God's truth and will. And if we cannot see "eye to eye" upon all questions, let us learn at least not to judge each other any more. "Why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God. Let us not, therefore, judge one another any more." (Rom. 14 : 10-12).

If the Baptist does not invite you, my Christian brother or sister, to the Lord's table with him, or declines your invitation to go and partake with you, do not call it "Baptist bigotry and selfishness," as is so often done. Have the kindness to recognize his fidelity to principle, even though you cannot accept his conclusions as correct. Give him credit for honestly believing that his practice is according to the truth and will of God.

Charity is a rare virtue—much praised in these days and little practised, much demanded and little displayed. It consists not of religious indifference and looseness, but of kindly thoughts, feelings, and behavior towards those who differ from us—even though we may regard them as mistaken in their views and ways. If charity covereth a multitude of sins, it ought to cover one or two supposed mistakes.

PROSELYTISM.

What is meant by the term? The dictionary says—"the making of proselytes." What then is a proselyte? The dictionary says—"one who has come over to a religion or opinion; a convert." So much for the dictionary. Now what has the Bible, the supreme authority, to say on the question? As to the right or wrong of it, the good or evil of it, simply nothing. In the common version the word appears four times, twice in the singular (proselyte), and twice in the plural (proselytes). In three cases converts from heathenism to the Jewish religion are evidently referred to (see Acts 2: 10; 6: 5; 13: 43), and the attitude of these towards the gospel of Christ was decidedly favorable. In the only remaining case (Matt. 23: 15), it is not certain whether converts from heathenism to Judaism is meant, or from one sect of Judaism to another; but the proselytes were made, it is said, by the Scribes and Pharisees; and they were not improved by the change, but became "twofold more the children of hell" than those who had converted them. This latter instance has doubtless led many to suspect that there is something naturally and necessarily bad about the making of proselytes in every case. But is not this an error? Does the Lord speak anywhere against the making of a proselyte, where it means the turning of a soul from wrong to right? He certainly does not. The first days and years of gospel labor were for the most part thus spent; the apostles and evangelists "began at Jerusalem" and in Judea, preaching to the Jews alone; and the converts withdrew from the control of the priests and from the society of Pharisees, Sadducees and Scribes, and "continued steadfastly in the apostles' doctrine and fellowship."

This was "proselytism" pure and simple; and it was an unspeakable blessing to the proselytes, although the priestly party were filled with scorn and madness.

Again, those who in Reformation times were led to abandon the Romish church and its deadly heresies, and embrace the doctrines of the gospel, were proselytes every one of them. This is true of the Lutherans in Germany, the Episcopalians in England, the Presbyterians in Scotland, as well as the Baptists in all these countries. If no proselytes had ever been made, we should all be sunk in Romish superstition and bondage to this day; or worse still, if possible, in the gross darkness of pagan wickedness and idolatry.

Later still, when religious and moral darkness prevailed so widely in England and its "church," and the Methodist movement was inaugurated, which in time became a separate and independent sect; its preachers and laborers were not content with merely making converts in the spiritual sense, and leaving them in unhelpful and even adverse church connection; no, nothing short of becoming proselytes out and out would do; and they were right.

So far from its being wrong for a Christian man to correct the views and alter the church connection of one whom he thinks to be in error, it is wrong for him *not* to do so. For instance, Dr. W. A. MacKay, of Woodstock, Ont., in a pamphlet endorsed by leading Presbyterian divines of the United States and Canada, makes the statement that Baptists are "disregarding divine authority in refusing baptism to the infant children of believers." If this be true, then it is the solemn duty of every Presbyterian to seek to extricate his Baptist neighbor from the toils of error—from his wrong belief and practice, and his evil church connection. To leave the Baptist to his misbelief, and "disregard of divine authority," displays a deplorable lack of brotherly kindness, and even a disregard of *divine authority* as expressed in the following injunction: "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

(Lev. 19: 17); or, "that they may be sound in the faith, according to Paul, (Titus 1: 13). But if, on the other hand, the Baptist should be right, and those who baptize infants and forbid the baptism of believers, should happen to be wrong, and acting in disregard of divine authority;—or even if the Baptist should sincerely think that he is right and others wrong, the dictates of brotherly love as well as of divine authority, should prompt him to set his neighbor right upon these things. And he ought to be commended for his faithfulness and zeal, instead of being reproached as a bigot or dishonest person. Such expressions as "turn-coat," "sheep-stealer," and the like, are too coarse and low to be used by decent people, let alone by Christian men against their fellow-Christians. If people *belong* to this or that church, in the sense of being bought, paid for, and taken charge of, like "dumb driven cattle"—then it is certainly a crime to remove the property without the owners' consent. But if they belong to *the Lord* as intelligent responsible beings, redeemed by Him and in duty bound to serve Him, then it cannot be wrong for any one to expound to them the word of the Lord more perfectly (as did Aquila and Priscilla to Apollos), and for them to act according to the further light received. In so doing, both the teacher and the taught are but fulfilling the divine injunction, to teach and do even the least of the Lord's commandments, and shall doubtless inherit the blessing He has promised.

The apostle Paul not only deprecated all outward schism and division in the body of Christ, but went so far as to charge the disciples to "all speak the same thing, and to be perfectly joined together in the same mind and judgment." The Saviour himself prayed for the disciples that they all might be one, as intimately united as are the persons of the Godhead—no conflict, no dissension, no intolerance, no tolerance even, for in the Godhead there can be no need of tolerance. And this is the pattern to which Christ would have his people to conform. But those who are in gross error virtually say—"nay, but let the

number and bounds of the many sects remain exactly as they are, and ill-betide the tongue that would speak on the hand that would work for the fulfilment of the apostle's precept or the Saviour's prayer." Which shall it be—scriptural unity and peace, or unscriptural plurality and conflict? The Baptists, by striving to bring all Christians to scriptural oneness of belief and practice, show their choice of unity and peace. The first business of a Christian church is to evangelize the unconverted; but to unify the several species of Christians is a worthy secondary object, although called by the name of *proselytism*.

So that after all there is nothing wrong about the principle or practice of making proselytes; if only the right motive actuates, and the right means be employed. The right motive being a sincere desire for the benefit of the convert, and the progress of God's truth and kingdom. The right means being, not the holding out of earthly comfort or advantage, but the setting forth of the teachings and requirements of the "One who is our Master even Christ," as laid down plainly in His Word; no matter what gains or losses of a worldly sort may follow. God's Word was given not to *mystify* but to *enlighten* us,—as the Psalmist testifies, "Thy Word is a *lamp* unto my feet and a *light* unto my path;" "the testimonies of the Lord are sure, making wise the simple." By the holy Scriptures we are "made wise unto salvation, through faith which is in Christ Jesus." By the same Scriptures we receive "instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Jesus says, "search the Scriptures," (John 5: 39). And the Lord's people are exhorted (in 1 Chron. 18: 12) to "keep and seek for all the commandments of the Lord their God." No commandment is to be disobeyed or slighted; all known commandments are to be kept, and any unknown ones are to be searched out and fulfilled when found. This may make "proselytes" of many, and cause much slander and reviling; nevertheless, as the apostle says, "we ought to obey God rather than men."

APPENDIX.

A COMPLETE LIST

of all the passages on Baptism in the Bible, literal, spiritual, and metaphorical, given in the order in which they appear in the Scriptures.

MATTHEW 3: 6, 7, 11, 13, 14, 16; 20: 22, 23; 21: 25; 28: 19.

MARK 1: 4, 5, 8, 9; 10: 38, 39; 11: 30; 16: 16.

LUKE 3: 3, 7, 12, 16, 21; 7: 29, 30; 12: 50; 20: 4.

JOHN 1: 25, 26, 28, 31, 33; 3: 22, 23, 26; 4: 1, 2; 10: 40.

ACTS 1: 5, 22; 2: 38, 41; 8: 12, 13, 16, 36, 38; 9: 18; 10: 37, 47, 48; 11: 16; 13: 24; 16: 15, 33; 18: 8, 25; 19: 3, 4, 5; 22: 16.

ROMANS 6: 3, 4.

1 CORINTHIANS 1: 13, 14, 15, 16, 17; 10: 2; 12: 13; 15: 29.

GALATIANS 3: 27.

EPHESIANS 4: 5.

COLOSSIANS 2: 12.

HEBREWS 6: 2.

1 PETER 3: 21.

According to the above, baptism is spoken of in 12 different books, in 37 chapters, and 76 verses in the Bible; in 4 books, 16 chapters, and 38 verses, which record events before and up to the resurrection of Christ; and in 8 books, 21 chapters, and 38 verses, which relate to the time and dispensation after his resurrection. Let all these passages be looked up and studied, that the truth—the whole truth, on this subject may be discovered.

